

China

Hoy

Post paid 15 cents.  
1 day. \$1.00

248

# On to China!

Reformed church in  
the Black State.







# ON TO CHINA!

---

THE NEEDS OF CHINA VIVIDLY PORTRAYED,  
WITH A POWERFUL PLEA FOR THE  
CHRISTIAN CHURCHES TO  
SUPPLY THOSE  
NEEDS.

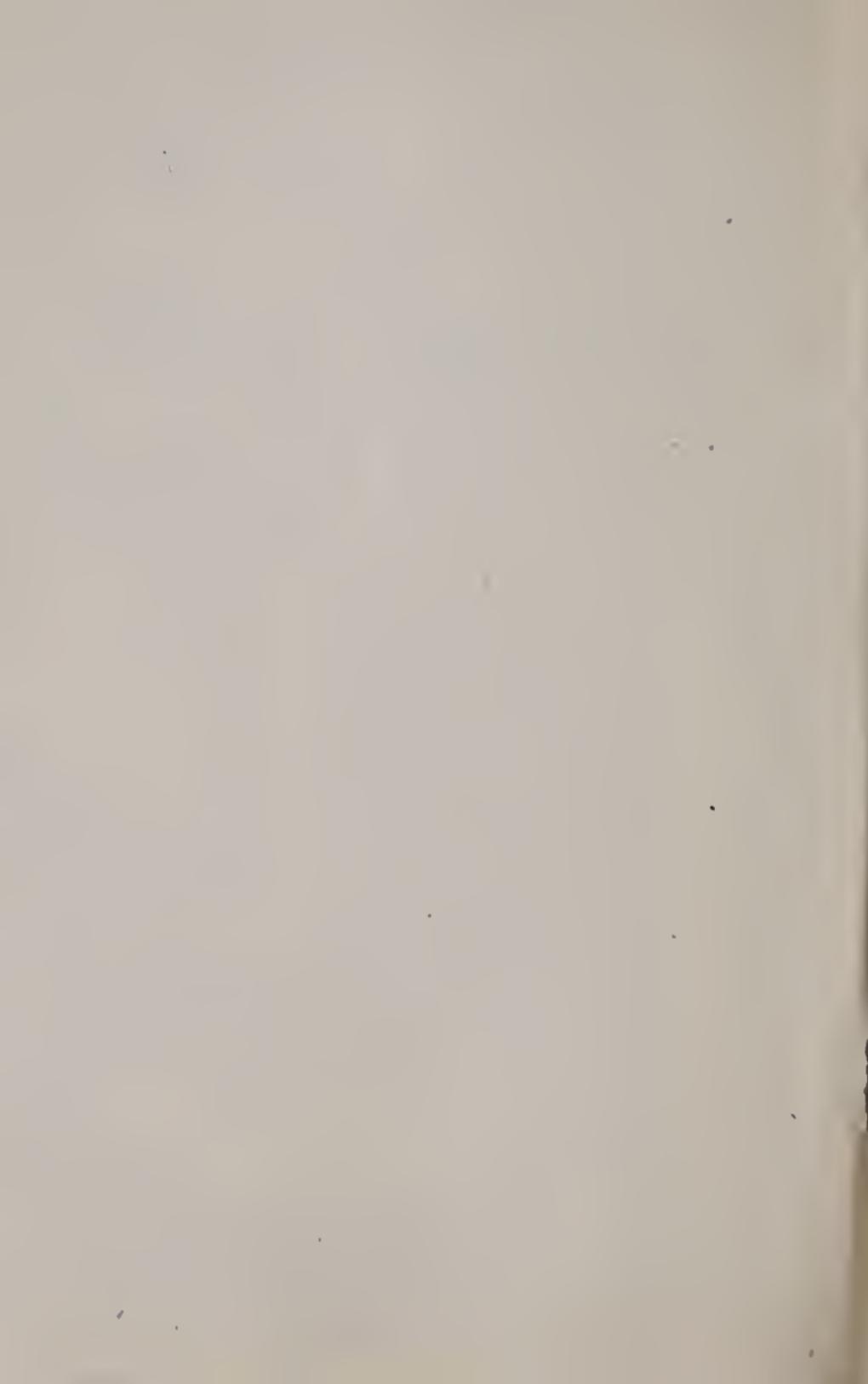
---

BY

REV. W. E. HOY.

---

PUBLISHED BY  
THE WOMAN'S JOURNAL,  
ALLIANCE, OHIO.



## NOTE.

The pages of this little book have been written with the prayer that God will use them for His glory and the redemption of China.

If you think it will do any good, will you not begin now to do your part to make it widely known?

(1.) Please order two copies of "On to China!" Send them to friends and ask them to do the same. Do this today if possible.

(2.) Please bring the pamphlet to the notice of Missionary Societies, Sunday School Teachers, Ministers and Christian people.

(3.) Please mention "On to China" from the pulpit, from the platform, in the local parish papers, in the church publications, etc. State the price, (one copy for 15cts., two copies 25cts.) and where it can be procured.

(4.) Please do not fail to pray that wherever these messages go, hearts may be opened, purse strings untied, and a mighty forward movement inaugurated, as the Reformed host advances "On to China."

The price has been placed low in order to place the book within the reach of all. Should any one wish to pay for a number of copies to be sent out gratuitous, where they are likely to do the most good, such assistance would be very much appreciated.

Do not delay to do a good deed.

---

Entered according to Act of Congress, in year 1899.

By H. E. KILMER.

In the office of the Librarian of Congress.

---

## INTRODUCTORY.

DEAR FRIENDS:

Many of you have read the eighteen letters that grew out of my trip to Central China in the spring of 1898. Just as I had finished and mailed the last one, with the fervent prayer that God would bless the whole series, an urgent call came from a warm missionary heart to write a pamphlet to be entitled "ON TO CHINA." For a few days I could not decide what was best to do. Impressed with, and sometimes oppressed by the reality of life, the earnestness of a divine conviction seemed to run like fire through every thought and prayer on this strong request. The more I meditated, the more I saw the needs of "China's Millions." The more I considered the great spiritual field of the Middle Kingdom, the clearer became the vision of Jesus bleeding on the cross for China. The command came in no uncertain dream, "WRITE." So I write in the hope that you who have the mind of Christ will read patiently what is here recorded out of the fullness of a weak missionary's heart. Read, READ, no matter how much the writer lacks the facile pen. Read and ponder, read and PRAY, and may your pity and love, and heart's deepest sympathy all spring into zealous activity.

Sincerely Yours,

W. E. Hoy.



## ON TO CHINA.

---

### CHAPTER I.

#### IN WHAT FRAME OF MIND SHALL WE GO?

You will answer, "In the Spirit of Christ." Well said. It is the Christ, the son of the living God who hath said, "Lo, I am with you alway," and it is He that beckons the Reformed Church in the United States of America to follow Him to China. As I see Him He stands beckoning with pierced hands in the direction of suffering and disease and ignorance and vice and paganism. Instead of following Him there in implicit obedience, many Christian men and women keep asking for "stirring, exciting incidents" on the mission field to serve as fuel for the flame of missionary zeal. When this "interesting" material is not forthcoming to stimulate new and larger undertakings, then ensues lethargy, and thousands and tens of thousands of "God's people" fall asleep and shed not even a single tear, notwithstanding the terrible fact that the greater portion of humanity lies dead in sin and ignorance has become generally well known to them. Outside of true abiding life in Christ there is no motive for foreign missions. From my own experience I know that an audience may, in Christian lands, be moved to tears at the sight of heathen lands as presented by the returned missionary. I know that with the wiping away of those tears much that temporarily encouraged the missionary vanishes.

In that way we cannot go "On to China. Such tears of an emotional present are but a shallow ocean upon which the good old missionary ship is only too soon stranded on the rock of stony indifference. No, that will not answer our purpose. The sensational or exciting period in missions is passing away. The day of hard, plodding, unromantic toil to develop missions toward maturity and self-support has come. Men begin to speak in an undertone of "a science of missions." This modified attitude of the present hour is, perhaps, still more evident in the growing lack of interest in the hard facts of heathen life. The priests and Levites pass by on the other side. Would not something "stirring" bring them over to the side of him who needs the good Samaritan's help? No: not if the spirit of Christ is not in them. It is said that the half know not how the other half live. And worse, it must be said, they do not care to know, much less to help. Has not a portion of the church grown callous towards missions simply because the foreign missionary, in the monotony of his work, can no longer supply the fuel to keep volatile tempers at a white heat? Who are they that are burning out down to the socket? Throw away that candlestick. Back to the Lord and His cruse of oil shall never fail. The weak, erring missionary is a poor man to look to for the creation of a true love of missions. In Christ Jesus the flame of missionary zeal is bright for evermore. Love and toil are more than romance.

In this crisis be not discouraged. Christ has compassion on the mission fields of the earth and His Spirit will kindle in your hearts a more steadfast conviction of duty in the evangelization of the world and

engender a purer love of souls. God will lead you on to China and to a sound Christian sense and teach you how to attain splendid achievements in a new field of labor for the glory of God and for the temporal and spiritual amelioration and salvation of the nations of the earth. It means hard work, sober work. The individual cannot thrive on novelties and sensations. The Church cannot. Missions cannot. The appeal now is to the judgment, the will and to the conscience. Royal service for Christ needs a consecration based on the principles of the truth as it is in Christ Jesus.

We must also cultivate the habit of thinking daily about those who have not the Gospel. Our sick neighbor has our first thought in the morning. Aye, the great need of our day is a revival among God's people which will bring them together to consult, in the strength of the Holy Ghost, about the affairs of Christ's Kingdom and the world's needs, and the world's claim upon the followers of Christ, to meet and consult as men of business meet and consult about their personal affairs, and to wait upon the Lord in prayer. There must be time enough given to God's things in the world to call forth our best efforts to comprehend and to do the will of our Father; to be about our Father's business, and business requires thought and time to lead it to a successful issue. It must be laid upon our hearts as a part of our Christian life, that Christ meant what He said in the command, "Go ye into all the world;" and that the Father's business is *the* business of the Church. We must carry forward the business, and Christ is with us alway. Christ cannot abide with those of us who are not interested in or committed to the conversion of the

world. His promise to be with us is a conditional one, and the condition hangs on the little word "Go." Is not the whole world all in all to Christ? Every member of the Church is called upon to awaken to the importance of missions that they may long *to give all they can* toward sending the Gospel to those who do not know the love of Christ. The Church needs no novelty in these pressing matters of foreign missions, but the habit of reading, prayer, and meditation. The church needs a baptism of *sound* liberality—a genial, spiritual flow of grace and giving, which, like Tennyson's brook, goes on forever. Away with the sense of burden when you approach the Lord's treasury. Out of the fulness of steady growth in the knowledge of divine things, help the work of the Lord. Remember, it is not a question of duty and privilege alone; it is a divine command based on deep even life, in which our own religious destiny is thrown in the scale. The earth is the Lord's. Will a man rob God? We need a clearer view of the Master's work in the field of the world and our part in the great enterprise. We dare not disobey the call nor shift the responsibility. The world awaits the coming of our Lord. Serve and toil. Thus it becomes natural *to go or to give*.

Here let me add the story of a Baptist missionary's boy, who was just six weeks old when, more than thirteen years ago, I first came to Sendai to live. A short time ago he was baptized in the Baptist Church of Sendai. Somehow the boy's father forgot to teach him the beautiful Baptist "Covenant" before he was made a member of the church. Then a Baptist missionary lady, a staunch friend of the boy, called his attention to the "Covenant." The boy was astonished and

asked, "Do all the Japanese Baptists learn this?" The answer was, "Yes." And do all the Baptists in America learn this and repeat this on regular occasions? Again, the answer was "Yes." This young Christian looked pained, grew pale, and exclaimed, "And all the Baptists in America hold this 'Covenant' and yet the missionaries must beg so hard for help to carry on the Lord's work among the nations of the earth!" Oh! the faith of the boy, and his pain at the thought that so many brother Baptists across the Pacific deceive the Lord! Ah! my friends, here are questions that trouble me, and I dread the day when I shall have to explain to my five children some things left undone in foreign missions. Do you not know that even in Christian lands many an earnest, honest soul falls into despair at the indifference of the Church, curses God and goes to hell? There are simple souls that would take God at His word and in childlike zeal "*Go*" about their Father's business, but an indifferent church drags them down and never again offers to raise them or anyone else up to an active life in God. Those that cannot take God at His word and rely upon His promises are not likely to be in a proper frame of mind to go ON TO CHINA. He would run away from the first sight of indescribable soul-poverty. Oh! God give us all the mind that was in Christ Jesus our Lord. Help us to do Thy will in China. Oh! quicken our Church in the United States of America. Lead her to Thy work in China. O help us that no opportunity may slip by unimproved by Thy children.

## CHAPTER II.

## THE CHILDREN FIRST.

I want to tell you something about childhood in China and hope to do it just as I did to my own children when they gathered around my knees on my return from that country. Let us not forget that little children may come to Jesus; for He said, "Suffer the little children to come unto me." Now, I do not believe that those children crowded about Jesus simply to be caressed or to have Him lay His hands upon them and bless them. Jesus was the greatest teacher the world has ever seen. He understood the little ones and touched the gentle springs of their minds and brought forth in response living water, and He also awakened their hearts to better and higher things. Have you never seen how children love to sit around a teacher, or a father or a mother, who understands them and tells them stories and teaches them useful things? You never grow tired of such people. In a much higher sense Jesus could lead the children and teach them deep lessons of true life. Even in China, where, as we shall see, the children have no such chances as you have, many children flock into the missionary's home and learn of Jesus. A dear little Chinese boy, only three years old, a short time ago died, humming the words, "God is love." You will also be greatly interested in the story that the great missionary of Central China, Dr. Griffith John, tells with so much force. I met Dr. John and loved him from the beginning, and this fact will make the story more real

to you, for many of you know me and have seen me. This is how Dr. John tells his story:

"It is the story of a brave boy—a Chinese boy, of course. A little boy who had been to a Christian school had made up his mind that he would worship idols no more. Some of his relatives were very angry because of this and were determined to force him to worship them. They beat him, but it was of no use; he only became more determined in his mind that he would never worship them again. One day they took him into a temple and tried to force him to go on his knees and knock his head to the idol, but he stoutly refused. At last they threatened to throw him into the river which was flowing near by. 'Throw me,' said he, 'if you like; but I will never worship wood and stone again. Jesus is the true Savior, and I will worship him only.' They took hold of him and pitched him into the water. One of his relatives, however, rushed after him and picked him up again. When out of the water the first thing he said was, 'You have not succeeded. While in the water I never prayed to the idols; I only prayed to Jesus.' A brave little boy that! May you all be as brave for God; brave for Jesus; brave for righteousness; brave for the missionary cause; brave for the salvation of the world. Such bravery will make you a great power for good."

China is full of children. One sees them everywhere, in the house, on the street, in houseboats where they are born and where they live to old age, in the field, and in all nooks and crooks of the land. The wonder is where they came from and who takes care of them. Their clothing does not cost much. Old rags for swaddling bands is all that is needed when

the new baby comes. Then out in the country, in summer, the skin of the little ones is considered enough covering for the child. The parents are careful to tie a red cord around the child's little wrists. This will make the child docile and obedient in the future. Another red cord is tied around the neck and suspended from it are various charms to preserve the little one from evil spirits and guard him against attacks of colic and other ailments of infancy. Perhaps the best we may say of these charms is that they are a great source of play to the baby, who seems to look at them as so many interesting toys. Good innocent play makes children sweet and evil spirits then stay away. Thus those charms are better than the idolatrous parents know.

You will be surprised to know that the child is nameless for the first month. The Chinese are not so eager as the Americans are to name the new arrival. But Oh ! what an important event it is when the Chinese baby has completed his first month ! If the baby is a boy, what a gathering of neighbors, friends and relatives from near and far to celebrate a grand feast in honor of the great day, and what an abundance of good things they all bring, and then the shaving of the baby's head ! And, by the way, I think this shaving of the head is a merciful act unto the little one, for then the lice that are everywhere and always looking for new places to live and thrive in cannot find a home on that child's head. On that day the baby is given his "milk" name. When he goes to school, the master changes the name for him. On his wedding day he receives still another name; and should he become a learned official the name may be changed again.



GIRLS AT STUDY IN A CHINESE SCHOOL.

Sad the truth to tell that in China girl babies are not welcome. Neighbors, friends, and relatives only pity the parents when a baby girl puts in an appearance. Oh ! how this fact pierced my heart as I passed through China. In my family there are three little boys and two little girls, and the girls are as much loved as their dear little brothers. I could not be without our Gertrude and Mabel. So in your own sacred Christian home in America, you boys and girls are loved and cared for without any thought of whether you are a boy or girl. In some parts of China, it often happens that a baby girl is thrown out into the street or into the back yard, to be eaten by the dogs. The missionaries told me many pitiable things that the Chinese are guilty of in relation to little girls. But there is one bright story among them. Some years ago a little baby was born in a certain Chinese home. The father was so angry because it was a girl that he picked it up and threw it out in the mud. Presently a missionary and his wife came along the same street. The wife saw something move a little in the mud. At last, on looking a little closer, she cried out to her husband, "Oh ! my dear, see there, look, isn't that a baby, a newly born baby?" The good people were deeply shocked at the sight of this cruelty. Their eyes filled with tears and their hearts with love. Then they took up the tiny body and carried it to their own home, washed it, clothed it, fed it, and afterwards adopted it. They brought up the little girl as they would a child of their own flesh and bone. She became a loving, obedient child. They educated her carefully, and she in good time gave her heart to Jesus. By and by, these missionaries were told by their Board of Foreign

missions to go to Japan and help the Christian work there. They could not part with their dear Chinese girl, for she had grown to be a lovable child. So they brought her over to Japan. She grew up to be a good woman, and today she is a teacher in one of the mission schools for Japanese girls. Her father threw her out, not caring what would become of her. God sent those tender-hearted missionaries along that way to find her and rescue her. God thus raised her up to teach Japanese girls that Jesus is the Friend of all who will come unto Him.

When a Chinese baby dies, no loving mother's hands prepare it for its grave. The little body is usually thrown into a pit under a tower built for that purpose. In case it is buried, it is so poorly done that the dogs soon dig it out and eat it. If the sick little one is a girl, it is not an uncommon thing for the parents to get rid of it before it is really dead. They cherish no tender memories of the dead child, for they believe that it died because it was possessed of some evil spirit, and would always have been a trouble, an anxiety, or a misfortune. The sooner the dead child passes out of their minds, the better it is for all. Oh! the bitterness of such life and ignorance. God have mercy !

As I have told you Dr. John's story of the brave Chinese Christian boy, I must give the story of a little Chinese girl. I copy it from *The Little Missionary*. "Totsi (the Chinese word for beans) is the name of a little girl in Central China. She is thirteen years old, and her mother is dead, and the father lives near the Mission Home where all who go to that part of the

the empire stay for some months while beginning to study the language.

"A school for Chinese Girls had been opened near Totsi's home, and the teacher asked Totsi to come, but at first she would not go. The teacher of the school was kept busy, that she could not study much at the language, so she wanted some one to come and help her and learn to read in the school. Totsi hearing of it, came and asked if she might not come and work for her. It did not seem as if she were large enough to help much, but she was told that she might try if she would obey and come to school every day.

"The Chinese houses of the poorer people have mud walls with a floor of earth, and only a few benches and boards for a bed, as furniture, and the little girl had to learn how to sweep and dust and keep a room clean and tidy. She soon knew how to do many things very nicely, and would look after the smaller girls.

"After she had been in school a few weeks she came and told her teacher that she believed in Jesus. And when their New Year came' when everybody worships idols, she said they did not have any in their home now, and her father told those who came to see them that it was because they believed in the true God. She did not like to study, but when told that she would not know how to serve God unless she could read her Bible, she did much better.

"One morning she asked her teacher to go to her home with her that 'afternoon and tell some of the women the 'doctrine,' as they call the teaching about God, and said she would tell them anything they could not understand. Several women and children were

gathered in one of the homes, and she explained what was said until they learned the speaker's words and way of telling things. At another time she went with her to see the sick mother of one of the other scholars, and while there, some one prayed earnestly that God would heal her. The next day the teacher was saying she had not heard how she was, when Totsi said she was better, and when asked who told her, they found that no one had, but because they had prayed she felt sure that God had made her well again."

Many of the boys in China learn to read and write the difficult characters of the Chinese language. You have the simple a, b, c, to learn and then you are ready for all that is in the English language, if you only read and study good books. Now, the Chinese language is made up of tens of thousands of characters consisting of different lines and curves. Of these about ten thousand are needed to enable one to think of himself as a good reader and writer. How long would it take you to learn all these sign-words? Then the boys learn the old books of China. Some of these books were written long before Jesus was born, and are very difficult. They teach the young how to conduct themselves in life, but judging from the real results there is not much virtue in them. They have not that life which we find in our Bible. And we must not forget arithmetic. The Chinese are noted for their quickness in making accounts. Then, in later years, some of these boys keep on studying many years in order to pass a certain exceedingly difficult examination; and if they pass this they may have a chance of getting into some government office. But hundreds of thousands of such students are disappointed at each examination.

How I wish I could go on without saying anything more about the girls of China, for it always pains me to speak about their unfair and cruel treatment. Very few of the Chinese girls have an opportunity to get an education. When they arrive at the usual school age—six years—they pass through a process of indescribable torture. Because the most important part of a young girl's life (we may say) and dress is her shoes, the feet are bound when she is six years old. This is done not by iron or wood shoes, but by narrow cotton bandages about three yards long. "One end of the strip of cotton is placed below the instep and then carried over the four small toes, drawing them down beneath the foot. Another twist draws the heel and great toe nearer together, making an indentation beneath the sole. When all the cloth has been used, the end is firmly sewed down, and the feet are left for a week or two in that condition. Clean bandages are now and then put on, but the change has to be rapidly effected, or the blood begins again to circulate in the poor benumbed feet, and the agony becomes almost unbearable. Not unfrequently during the process a girl loses one or two of her toes; but she feels repaid in the possession of still smaller feet. Mothers and nurses frequently perform this duty for their daughters, and in passing a Chinese home one sometimes hears the bitter crying of a child whose feet are bound."

This is done on account of the power of fashion. No matter that the foot which is not seen is nothing but a mass of distorted and broken bones. Fashion prescribes the tiny shoe of colored silk or satin, most tastefully embroidered. These deformed feet are called "golden lillies." Oh ! what agony these little girls

bear in order to have little feet that are scarcely of any use to them in after years. During this process, in the summer heat the girls lie restless with fever, and in the winter they are afraid to cover their bodies sufficiently to keep warm, because the warmth increases the pain. At weddings the most important question asked about the young bride is, "what are the size of her feet?" But I am glad to say that the missionaries in China are fast teaching the people the evils of foot-binding. You can help in the good work by sending missionaries to that country. You begin to go to school at six, you romp, you play, skip and hop; but your little Chinese sister lies in bed with great pain in her feet.

If you raise the front part of your feet and walk on your heels, you can pretty well imitate the gait of a girl or woman with bound feet. Some girls' feet have been made so small that they cannot walk at all without assistance. These are now fitted to be fashionable ladies.

The girls of the poorer class are frequently sold to wealthy ladies to act in the capacity of slaves. There are many stories told about these slave girls. One runs thus—

"One little slave girl in Hankow had been so cruelly beaten by her mistress, who only two years before had given the sum of forty pounds for her, that in despair she took a dose of opium, hoping thus to find in death an escape from her misery. She was only thirteen years of age. Her owners, when they discovered what she had done, tried several native remedies believed to be antidotes: among others they used the warm blood of a fowl just killed. But seeing no sign of recovery, they sent at last for a foreign mis-

sionary, having heard that Europeans were often able to restore those who were in the early stages of opium stupor. When the missionary reached the residence of the slave's owner, he found he had been summoned too late. He did all he could but the unhappy little girl could not be restored."

It would be a great pleasure to lead you, dear children, through the streets of a crowded Chinese city; but I fear you could not stand the trip. You might get alarmed as soon as the Chinese would begin to shout, "Foreign devils! Kill the foreign devils." Then, too, the filth of the streets might make you sick. You could not stop to look at all the strange things in the shops, for a great swinging and swaying, shouting and sweating, throng of people would bear you along, and you would get lost. The pigs and the donkeys, the buffalo cows and the wheelbarrows, the horses and the sedan chairs, all pushing their way through the dense crowd on the narrow streets, are more than a little American boy or girl could withstand. More than once I was pushed to the right and to the left by the tens of thousands of animals and men and women. A butcher with a lot of pork in an open basket greased my overcoat and there was a great time cleaning the garment. A pig ran between my legs and nearly knocked me over. I ran up against a swaggering soldier and he looked and shouted bullets and daggers at me.

I may take you to some of the temples in which there are large idols of various kinds. The horrors that surround those altars I dare not open to you; for they are too unclean before God. It is no wonder the Old Testament prophets spoke so strongly against

idolatry. The worship of idols is indeed dishonoring God. Our God is a holy God. Oh! the uncleanness of idolatry; and the spiritual and moral perils to which the boys and girls in China are exposed in the temples fill my soul with wrath against the evil one who is in it all.

There are, of course, many more things about childhood in China that I might tell you now, but I must hasten on to other subjects. We have not the time to stop and play with the Chinese children with their queer toys and the most wonderful kites in the world. Nor can we follow them through the different changes of life and habits until they grow up to become young men and women. If I were writing a book for you, there should be mention made of a thousand and one interesting topics concerning the little ones of China. Life in China is so different from your life in America, that to understand it fully one must live many years in that country.

Let us now see what we can do for these Chinese boys and girls in the name of Jesus our Savior. The two stories of the brave boy and of Totsi will help us to see that the children of China, when given a good chance, are ready to give up their idols and to grow into strong and firm, as well as noble, Christian faith. But how are they to have this chance of a changed and glorious life? Who will tell them of Jesus and God our Father and the Holy Spirit? There are many earnest men and women who have gone to China as missionaries and these have gathered thousands of little ones into Christian schools, but this is scarcely more than a good beginning in the work. Loving hands have erected hospitals where hundreds of thousands are

healed every year, and here, too, the cry is for more. Yes, China needs more missionaries and God is calling our church to take part in this great work. You can interest your father and mother, your friends and teachers in China. You can give money to our Board to send missionaries. You can study China and prepare yourselves to go in person when you grow old enough. God commands us to do great things for China. Are we going to obey? Dear little friends, tell the church that she is called to love China and to help save her for Christ Jesus.



## CHAPTER III.

## TO THE WOMEN OF THE CHURCH.

One day of my sojourn in China last year I received a certain letter from my wife in Japan. She spoke of our children, of herself, and the burden that was coming upon me in behalf of China. I had written that I felt called to the work in China, to start a mission, to awaken the conscience of our Church on the matter. It was just such a letter as would inspire any man to take up serious and heavy work in a new and untried field for the Master. It carried me back to Sendai where wife and children were beginning to pray for China as well as for Japan. I said to myself, "Home, sweet home!" At this bright mental picture of my home in Sendai, I was greatly startled and began to think, "In China there are no homes as such, in our sense of the word." You, Christian women, have homes, you make homes, you are queens of happy homes. You have your place, your love, your inspiration. As I look in upon your happy fireside, your genial board, where father and mother gather the children around them, sons and daughters equally loved, equally welcomed, one family, free and alone, I see most clearly what Christ has done for you and the home. Millions upon millions of women in China with nothing but misery staring them in the face, dreary, suffering lives at the mercy of ignorant, superstitious and unprincipled men, feel a terrible aching void which they cannot fill. They know the want, they know the sorrow, but they do not know the remedy

Oh! what the women of China suffer. I saw this with my own eyes; and from what lady missionaries tell me. What the women of China suffer physically, none but those who have lived among them can ever know. Think of it! In a few months I saw enough to fill me with pity for all life; and yet the missionaries told me I must be in China for years and years if I wanted to have a real idea of the situation. What I know I cannot forget, or disregard. I must hint at some things, for Christ will not hold me guiltless if I do not do all in my power to move you, by the help of the Holy Spirit, to take fast hold of women's work for women in China. For nearly one year the burden has been growing upon me to appeal to you in behalf of nearly one-fourth of all the women in the world. I cannot forget that nearly one-fourth of all the women in the world live in China; that they are as pieces of goods to be bought and sold; that the horrors that surround that one fact alone are horrors that I dare not open to you. Christ calls you to this work. These women really need you. Aye, they need you.

A Chinese woman's life begins under a shadow. She is born unwelcomed and unloved, for so far as heaven is above the earth, so far is a male child above a female child. Instead of trailing clouds of glory, the little girl baby brings a train of dishonor if not misfortune upon the disappointed family. She grows up in ignorance and neglect, drudging in daily toil, or crying over the pain of her crippled feet. More than once I saw scenes of girls in such pain as beggars description. In the Nankin hospital a young woman's feet were rotting off on account of the cruel fashion of foot-binding.



CHINESE LADIES.

Woman in China is a slave. She has no other idea than of bondage. "Woman is made to serve in China, and the bondage is often a long and bitter one; a life of servitude to her parents; a life of submission to her parents-in-law at marriage; and the looking forward to a life of bondage to her husband." She is often betrothed in babyhood. Then she is transferred in her teens to the tyrant of all tyrants—the Chinese mother-in law. Though in the same house, she frequently does not see or speak to the man she is to marry before the wedding day, and in some localities she is not supposed to speak to her husband the first three years of her married life. She is an invisible, nameless thing, when the husband's friends come to the house. It is an insult for a visitor to inquire about the wife. The wife is the household slave. The husband finds recreation and society in the company of bold courtesans, who have been well trained in music to fit them to entertain gentlemen (!) Then the time comes when the husband will buy one or two concubines and bring them into the same house with his wife. Slighted by her husband for some new favorite, jealous of the influence of the concubine, many a Chinese wife flies from ills too heavy to bear and escapes them all in suicide.

On account of the fact that the brides have no voice in the matter of selecting husbands for them, sometimes the girls of a family, or clan, will bind themselves together by the most solemn vows to avert the dreaded change and chance of being married to an unattractive, deformed or vicious man, by committing suicide. And perhaps these lassies have in mind that they have another fate with which to battle; for the

father may at any time sell his daughter to the first high bidder and asks no question. Opium smokers, reduced to poverty by their bad habits, seldom hesitate to sell wife, daughters, and concubines. The husband and father may dispose of the female inmates of his house as he pleases. What a fateful right this is, and Oh ! the pains of it all.

In the name of my mother, {who died thirty-five years ago, when I was but a child of a little more than five, I cannot keep quiet any longer. I long for the time when every home in China may have as gentle and holy a wife and mother as she was. In my first five years of life there are stored away precious things that link me to a happy being in Heaven ! Oh ! let us not wait. Let us up and be encouraged to undertake great things for Christ who has great claims in China. Sisters of the Church, as I think of you and of the women in China, who by contrast are so degraded and miserable, I cannot, Oh ! I cannot understand why you who live for Christ and in Christ not long ago undertaken woman's work for women in China. Up and obey Christ. Up and show your love of God and of service for souls. Up and show your gratitude for your *freedom* and *position* in Christ. Up, my sister, up and "following in His steps" let us commence a work for Christ. Oh ! where is our real sense of God ? Where is our spirit of Christian sacrifice ? How soon can we be fuller of helpfulness to China's Millions ? Let us enter the field at once. Now is the time. China is open. China is ready. God has opened the gates of that great empire. Is your heart open to the divine call ?

Mrs. George S. Hays, in the *Missionary Review*, has had special advantages to speak to you on *The Women of China—Heathen and Christian*.

“To understand a women—Chinese or American—one must have some knowledge of her home, and her family cares, and her habits of thought. A typical Chinese family consists of the father and mother-in-law, two or three sons and their wives, and several grand children, all living in rooms opening upon the same high-walled courtyard, and sharing the same kitchen.

“The father and sons work for and contribute to the common purse, and so strict are their ideas of impartiality, or rather so jealous is each member of the family of the others, that a husband may not take even of the money he himself has earned to buy a present for his own wife, without buying one equally valuable for each of his sisters-in-law. The Chinaman has ways and means, however, of evading almost every law or custom, and the fond husband buys a handsome gown and sends it and his wife for a few days to her maternal home. From there she will return triumphantly displaying her gown as a present from her mother.

“In the home the mother-in-law is usually—but not always—the head. Sometimes a daughter-in-law of unusually bright mind or vicious temper, rules the whole household. The quickest way a daughter-in-law possesses by which to bring her mother-in-law to subjection is threatening suicide. If a woman kills herself her spirit is supposed to return to haunt the mother-in-law, but worse than this, to the practical mind of the Chinaman, her living relatives will gather and by demanding a costly funeral, will plunge the

whole family into debt so that they will be unable to pay for years.

"Imagine the situation in a Chinese home, and it becomes at once apparent that peace and happiness cannot reign continually. On the one hand is the daughter-in-law, a young girl, perhaps indulged and spoiled from her babyhood in her mother's home, and untrained in house work and sewing. She is suddenly introduced by marriage into a new home. Her husband, her mother-in-law, her neighbors, are all total strangers. She is miserably homesick; she gets wretchedly tired doing all sorts of unaccustomed work; she is criticised, laughed at, or reviled for her stupidity or her indolence.

"On the other hand is the mother-in-law. She has perhaps suffered for years under the hard reign of *her* mother-in-law; she is now ready for her turn to sit on the throne. She expects to be treated with obedient consideration by her son's wife. Instead of this she discovers that her new daughter-in-law is saucy, careless, and wasteful, if not actually thievish; she is, above all, taking the place in her son's affections which the mother has always held.

"Remember, they are two heathen women with hot and hasty tempers which have never been controlled; each with a stock of vile words and insulting epithets at her tongue's end, and it is easy to imagine the result. When there are several daughters-in-law in the same house, and children of different mothers ready to quarrel at any moment's notice, and each mother ready to take her own child's part to the bitter end, it is often 'confusion worse confounded.'

"It is well in such a household if there be one at the head who can command the obedience or at least

a semblance of peace. As the daughter-in-law grows older and wiser, as they bear sons to add luster to the family name, and as the various elements of the family become accustomed to each other, terrific outbursts of temper and violent chastisements by the mother-in-law become less frequent. There are, of course, some cases where the mother-in-law and the son's wife live together in loving harmony, but these are, unfortunately, rare exceptions.

"The saddest and most hopeless lot in China is that of the 'nourished daughter-in-law'—the girl who, yet too young to marry, is sent to her betrothed husband's home because of her parent's death or extreme poverty. Her mother-in-law resents this most vehemently. Why should she be called upon to feed and clothe for years the unfortunate child? As there is no one to take the girl's part, she is usually over-worked, reviled, beaten, and sometimes half-starved and driven to sleep with the dogs in her new home. If the mother-in-law goes too far, however, resource may be had to a curious mob law, as far as I know only practiced by the women of China.

"Not long ago an orphan girl was sent to live with her mother-in-law, who had already one daughter-in-law living with her. The child's betrothed husband was an industrious business man a good many years older than herself. He was seldom at home, and even when there, as it was not good form for him to take any notice of his little bride before marriage, he knew nothing of how she was treated.

"Although the girl was a gentle, modest child, afraid to say or do anything contrary to her mother-in-law's wishes, she was most cruelly beaten. When

she was thirteen years old she inadvertently did something to offend her mother and sister-in-law, and the two women, working themselves into a fiendish rage, killed her with scissors, cutting her flesh horribly, and slitting her tongue, but leaving no mark on her face.

"When she was dead they carefully dressed her in her best garments, and, according to custom, were obliged to send word of her death to her aunt, her only living relative. This aunt was a desperate character, a beggar woman, who could hope or fear nothing from the magistrates, as she had not enough money to make it worth while for an official to pay any attention to her case. She obeyed the summons at once, and after carefully examining the body of the dead child, returned home, and gathering together thirty or forty women, each armed with an awl or sharp pointed instrument, came to execute vengeance on the murderers. The two women, however, managed to hide themselves, and the infuriated mob were obliged to disperse, after being assured by the bridegroom, who was horrified at the dreadful death of his bride, that a grand and costly funeral should be given in her honor.

"In another instance within my knowledge, a mother-in-law who had beaten her daughter-in-law to death did not escape so easily. In this case the murderer was caught by the mob of women armed with awls and sharp metal pins; they dragged her out into the street, stripped her of her clothing and pricked and jagged her furiously. Then they dragged her over the stones the whole length of the street two or three times, and finally left her, after having pushed a quantity of briars and small thorns into her flesh. She was carried home by her friends more dead than alive.

"No one in that village has dared to kill her daughter-in-law since that time,' was the significant conclusion given by the Christian woman telling me the story.

"It is frightful to see a woman deliberately 'nourish wrath,' as the Chinese express it. The word translated 'nourish' can also be rendered 'kindle,' as in 'kindle a fire,' and is most expressive in connection with the working up of anger. It was once my unfortunate experience to see my nurse maid 'nourish' or 'kindle wrath.' One day, after having a quarrel with the washer woman, she sat down in spite of my remonstrances, and deliberately gave way to her evil passions. She drew her breath in with great violence at long and regular intervals, until she became wholly unconscious of her surroundings.

"In this state, which lasted about forty hours, she threw herself about violently, and talked deliriously, especially after I had applied the mustard plasters which I had heard were effective in such cases. Altho I lean toward homeopathic treatment, on this occasion I made two plasters thick and strong, one foot broad by two feet long, and applied them on her chest and down her back. While I was preparing the plasters my cook told me that the Chinese would call one in this condition 'possessed of demons.' I am glad to state that by the aid of these mustard plasters, I exorcised the demons, and better yet, that they have never dared to return to that woman.

"She came legitimately by her temper. She often told me of her grandfather, who had a long-wished-for and only son born to him late in life. He was so greatly delighted that he went in and out of his wife's room, exclaiming, 'Aren't you happy! Aren't you

happy!' After repeatedly replying in the affirmative, the old lady becoming irritable, answered most emphatically, 'No, I am not happy.' Whereupon the old man 'nourished wrath,' refused to eat and drink, and died in a few days. Serious illness or death often follows this deliberate giving way to anger.

"Women who claim to be possessed of a 'fox or a wolf god' are much feared and reverenced by the Chinese. I once asked an intelligent Christian woman, Su May, whether she had known any women claiming this possession. She answered that she had met with very few, and those all claimed to be possessed of a 'fox god.' When a pupil in one of our Christian schools she had been allowed by the matron, who had not yet given up all her heathen superstitions, to witness the attempted healing of a very sick child by a woman possessed of a 'fox god.'

"Several of the school girls stole into the room while the woman mumbled the incantations, intelligible only to herself, and it was not long before she turned angrily to the matron, and claiming that her god could do nothing in the presence of those believing in the 'Jesus doctrine,' gave up the case and went away. She afterward bitterly reproached the woman who had conducted her to the school saying: 'You should not have taken me there. Don't you know I have nothing to do with the people holding this belief? She declared the child would surely die, as she was the runaway soul of a nun, who had in her previous existence broken a bowl, and her mistress was calling to her to come back and account for the damage done to her property. But the child recovered in spite of their prophecy.

"After Su May left school her father took her for

a visit among old family friends whom she had not seen since a little girl. Nearly every woman and child in the village crowded to see the natural-footed girl who had been educated by foreigners, and among them came a woman who at once caught Su May's attention from her resemblance to the woman possessed of a "fox god." She entered the room in a gliding, serpentine manner, with averted eyes, which were never lifted in a straightforward, direct look into the face of another. By slipping behind some of the other women she sought to avoid notice, but Su May said to her at once, "You are possessed of a 'fox god;' aren't you?"

"'Dreadful!' the woman gasped. 'How do you know? No one told you about me, for I have been watching you.'

"'I have a way of recognizing you'" answered Su May, 'but I wont tell you my way.'

"'Are you possessed of a god also?' asked the woman.

"'Yes, answered Su May; 'I have the true God in me. He is with me all the time. Is your 'fox god' with you? Let him speak to us through you.'

"'My god has gone to Shanghai,' confusedly answered the woman, slinking out of the room as rapidly as possible.

"Another woman of this kind was for a time in Mrs. Nevin's sewing class, but she declared she could not prophesy before the Christian school girls. The most striking part of Su May's stay was her statement that all the possessed women of whom she had known or heard confessed at once on hearing the name of Jesus Christ that, 'He is true; he is the Son of the true God.' And while others around might mock and jeer at the

preaching of the Gospel, they either listened with respectful attention or evaded it entirely.

“The women who claim a ‘wolf god’ are of a fierce nature, advising more cruel methods of averting misfortune or curing the sick than those who are under the guidance of a ‘fox god.’ A pretty mandarin living near Chefoo, having two wives, had the great misfortune of having no children. In great discontent with this state of affairs, he sent for a woman possessed of a ‘wolf god,’ and asked her to tell him the reason for all of his ill fortune. She was a total stranger to him and to both of his wives, so it could not have been an old grudge or wish for revenge that influenced her demands. She told him he would never have good luck as long as he kept his second wife; that she must not be divorced, but killed. The head wife was in real sorrow at this verdict, and begged the mandarin to spare the unfortunate woman’s life, but he remained determined to follow the ‘wolf god’s’ advice. Stripping the heavy wadded garments from his second wife (with whom, as far as known, he had no previous quarrel,) he drove her out into the bitter cold, where she was soon frozen to death.

The religious feelings of Chinese women vary greatly in different localities. In some places they are distinctly religious, visiting temples, worshiping daily at a private shrine in the home, fasting, praying and endeavoring by good works to lay up for themselves a reward in the future world. In the eastern part of Shantung Province this was not the case. The women, as a rule, never visit the temples and worship no private gods. They are, of course, filled with many vague and dark superstitions. Hard worked, impro-

erly nourished, easily distracted and excited by the little details of life, they seem to give little, if any, thought to the future after death. It is commonly believed that a woman will change at death into a pig—considered the filthiest of animals—to atone for the sins committed during her lifetime, such as polluting pure water, wasting food, cutting cloth, reviling her husband, worrying her mother-in-law, etc. From a pig to a woman, a woman to a pig, the dreary transmigration goes on forever. Others believe in total annihilation, but most women dismiss the question of a future life by a careless, "who knows?" or by the sad statement, "I fear no future suffering. My lot cannot possibly be worse in the world to come than it is in this life." It is evident even in such spiritual ignorance that the Chinese women feel that there is something wrong in their lives. That the future cannot be worse than the present—to change from woman into pig, and from pig into woman, in an endless series of births and rebirths—is at least a negative longing for something better.

"This picture of heathen womanhood would be misleading, dark and gloomy if all bright coloring were omitted. It is indeed a black and bitter life, even among the heathen homes that get no ray of light occasionally. Hunger satisfied, though with coarsest food, a refreshing breeze after a hot day, warmth in winter, a shelter and rest at night, the doubtful joy of having overcome an adversary in a reviling match, or, the relief of escaping with whole bones from a fierce quarrel, make a lining to the black cloud life, which, if not silver, is at least lighter than the prevailing hue.

"But we may certainly call bright silver the joy-

ous smile of an innocent child, the true love which children give to and receive from their mother, vigorous health with few nerves, and the natural love of life, which is the portion of all God's creatures. Add to this an apathetic disposition, an astonishing lack of envy of those in better circumstances, and the fact that a quarrel, which would drive an American woman into a long siege of nervous prostration, is but meat and drink to the ordinary Chinese woman, and one has a clearer insight into their lives.

"Many deeds of unselfish and even heroic kindness are performed in heathen homes, of which the world hears nothing. In no other land are daughters more carefully guarded from impurity of action—the purity of thought or word is considered unimportant. Altho the children do not render the cheerful obedience which Christianity demands, yet the care of infirm and aged parents is a rule rarely departed from.

"But notwithstanding all these ameliorating circumstances, it is with a feeling of distinct relief that one leaves a heathen home, too often filled with a 'darkness that can be felt,' and enters the home of a Christian.

"After a morning spent with a Chinese woman, she interrupted my gospel message with the question, 'Is your mother-in-law living?' 'No,' I answered. 'Does your husband get drunk?' 'No.' 'Does he smoke opium?' 'No.' 'Does he beat you?' 'No,' I replied, 'he has never struck me a blow in his life.' It took her several moments to become convinced of this astonishing fact, and then she turned to me, saying impressively: 'you have been talking to me of

heaven and hell in the world to come. Your life now and mine are as heaven and hell.'

"Those who have seen the changed lives and happy homes of many Chinese women can testify gladly that nothing but Christianity could perform such miracles. One of the strongest proofs a Christian Chinese woman can make of her sincerity is in unbinding her own or her daughter's feet. In Shantung, with the exception of a few slaves or prostitutes and Manchus, all women, whatever their condition of life, bind their feet. It requires an enormous amount of moral courage for a Chinese woman to go about with natural feet, thus incurring the curiosity, ridicule and evil insinuations of everyone she meets. The change, therefore, is very slow, but it is surely coming, owing to the influence of Christian schools and antifootbinding societies, or rather to the influence of Christianity.

"An old godly elder, in the church at Chefoo, whose Christianity was real enough to break an opium habit, strong with the practice of many years, was very fond of telling of the change Christianity wrought in his wife: 'Before she became a Christian she had a most violent temper,' he would say, in his slow, gentle manner. 'She would scold and revile most abusively, and we were all afraid of her. But since she has become a Christian all is changed. Why now she has not even a disposition left,' was always his quaint conclusion.

"Truly in a heathen land is most clearly illustrated the truth, 'By their fruits ye shall know them.' "

"Now, dear sisters, these facts, hard facts of heathen daily life have been laid before yon. You know the facts. You have knowledge of the misery of Chin-

ese women Are you willing to help your Chinese sisters? You are abundantly able to help. Most of all, *do not let another day pass without taking a HEROIC stand for Christ's cause in China.* Delay now will make it still more difficult to begin later on, We need missionaries in China for three reasons, at least: for Christ's sake, for China's sake, for the sake of ourselves. There is undeveloped spiritual ability among us. Work this unto its destined end and great will be the results. Yes, China needs you, consecrated Christian women, for Bible and evangelistic work, for hospital work, for school work. I know you are working hard for Japan. God bless you for this cause. But you are capable of more and farther work. Let no stone remain unturned in the present effort for a mission in China. How do we read our Bible, if we are able to pass by China and her nearly one-fourth of the human race? Oh! can we not think of Christ's life of sacrifice? Can we not make more and more sacrifices for Christ? Is it nothing to you *to know Chinese womanhood?* What has not Christ done for you? What cannot you in and through Christ do for China? In the beauty and holiness of faith in our Saviour, let us go forward!



A CHINESE OFFICIAL.

## CHAPTER IV.

## TO THE PASTORS OF OUR CHURCH.

During the last year we have seen our country win great victories by land and by sea. The names of our heroes have become household words all the world over. Thousands of our young men—many of them choice spirits indeed—left home in the cause of freedom for the isles of the sea, east and west. The brotherhood of man for man has received anew its baptism of blood, and a favorite poet challenges us with

“THE WHITE MAN’S BURDEN.”

And all this in the name of the children of men.

Two thousand years ago Jesus our Lord took up infinitely more than the white man’s burden can mean today. On the cross he bore what the heart of man has not apprehended. He had no armies, with flags fluttering in the breeze and men shouting that shout which maketh of a thousand men an invincible march of progress and principle. His strength was not in a navy whose might aroused the wonder of an acclaiming world. No: *alone, alone*—and the agony of Gethsemane may show us what that meant—*alone* He took up the cross and faced a hostile world and went forth into humanity’s battle, not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places. In the eyes of the world He failed. The cross had seemingly no power. “Death and defeat,” laughingly said His enemies, “are weak twin

brothers at the mouth of the tomb; and dead men can never conquer the living."

But what say the sons of God today? The cross is mightier than the sword, greater than armies, more powerful than navies. Yet this is true, the battles of the cross are, humanly speaking, as lonely as ever. There is living today a grand old missionary, who, with the truth of the cross, with the life-giving teachings of the Bible, has won greater victories over cannibal inhabitants of the isles of God's beautiful seas, than those achieved by the American army and navy over the Spaniards. In our army and navy our men had the inspiration and the *dominion* of comradeship to help them in their contests of skill and valor. What veteran missionary has stood and fought *alone* many a time? "Not by might, nor by power, but by my Spirit, saith the Lord of hosts." None but those who have stood in the midst of heathenism can ever understand the loneliness of those who bear the cross of Christ to the uttermost parts of the earth.

The kingdoms of this world have a much stronger hold on the minds and hearts of even God's professing children than the kingdom of God. The hostilities between Spain and the United States began while I was in China. During this time many of you, perhaps all of you, have delivered eloquent sermons on the principles at issue. Did not that seem more real to you and your people than themes connected with the spread of Christ's Gospel in the world? While the Church gave her sons for the cause of Cuba, at first not unmixed with a wrath that is not godly, did you not give them your blessing? In the meanwhile how much time and thought have you given to the Lord's call to go for-

ward into China *in the name of Jesus* rather than in the name of the United States? I watched most keenly the drift of events and I thank God for your gifts, national rather than spiritual, political rather than ethical, which you gave to the cause of the east and the west; but I could not and do not today understand why God's men and women should hesitate to take up work in China to help establish the kingdom of God in that great empire. Questions arose in my mind that have not yet, to my pain been answered.

More than once did this your brother stand in the presence of the indescribable poverty, idolatry and superstition of the masses of China. *Poverty?* Aye, men for want of food dying by the wayside. And then the dogs fighting over human flesh, and woe unto the missionary into whose yard a stray cur may carry a human bone. Do you know what it means? A Chinese, who hates the name of Christ, will perhaps, find that bone and testify against the missionary and in a short time thousands of furious Chinese will grow hot and hotter over the report that missionaries use some parts of the human body—Chinese body—for medicine. Then the mob, sometimes ten thousand men and women thirsting for the blood of God's messengers, make day black as night with rapine.

The shame of idolatry is forever before me. I saw and heard things in China that I would tell very few of my most intimate friends. Writers speak of the lofty philosophy of the religions of China. They show delight in Chinese principles that may be made, they say, the basis of a compromise with Christianity. "The beautiful religions" of China need only a little of the Christian's polish, only a little of the righteousness of

Christ, only a little of the idea of God; all else is good enough. These men who praise the religions evidently know very little of the practical side of life in China under the sway of the religions of the empire. Would they be willing to put their mothers, sisters, wives and daughters into a Chinese home? No: a thousand times no. Let no one deceive you on this matter. The religions of China are a curse to the people. They are as death in life. The priests themselves are exceedingly corrupt and go about selecting beautiful women for the gods. The gods want a bride. She is found. She is bound. She is a slave to a system of religious practices unmentionable. Oh! the holiness of the Lord, as compared with the religions of China. Beautiful moral precepts followed by no one, philosophical dissertations on things terrestrial and celestial, without the idea of God, of true man, of vital personal virtue and purity can keep not even the least of the children of men. Idols of hearts and birds and reptiles and men many of them symbols of acts most unclean—is it any wonder one should find his heart going out to these poor benighted people? Let no one deceive you. China needs the Gospel of Christ, the story of the cross more than she needs anything else. Let no one deceive you. It is a visible, tangible truth that Christ alone is Saviour. For witness the change in a Chinese after his conversion. Has he been an opium smoker? Then he has been rescued from among a host of slaves of abnormal appetite. He has been born anew, from on high, and his new birth may have been in Foochow, a city in which there are said to be over 1,000 registered opium dens. □ Perhaps it was in Nanking where there is one opium den to every 100 of the inhabitants.

Millions upon millions of these unhappy beings destroying body and soul and home! Poverty comes and wife and concubines and daughters are sold into the house of hell to keep up the expensive habit. Has the man been born again from among such places? Yes. But the struggle he must pass through is severe. Jesus helps him and strength is given him to become a man. He may now be too poor to save the inmates of the home his habits broke up. Enter the great dens. See the men, or even women and children smoking away every sense of self-respect. The whole body is poisoned. Even in my short visit I learned to know the opium poison as it pales the cheek and dims the eye. Men, women and children redeemed from such places become happy in telling others how to be cured from the sin and curse of opium smoking. Blessed be God! There is salvation even from opium smoking; but it cometh not from Chinese religions.

Perhaps you have read my series of letters on China. I have there at some length given you the gist of what I saw and heard. Repetition here is, no doubt, needless. Let us now hear Rev. H. H. Lowry, D. D., on "The Outlook in China," as given in the *"Gospel in All Lands."*

"The value of an outlook depends largely upon the standpoint from which it is taken. Christian workers, while engaged with their hard task and confronted with its difficulties, may sometimes become discouraged and take a gloomy view of their work. The outlook of the soldiers in the valley may not be so hopeful as that of the general on the hilltop, though the battle may be progressing toward victory.

"The first standpoint from which I would invite

you to take an outlook is that of *accomplished results*.

"For some days we have been reviewing fifty years of labor here in Foochow and in this province. Our hearts have been stirred by the recital and we have cried, in grateful amazement, 'What has God wrought?' The contrast between the circumstances and work of the earlier missionaries and the present is very great. The narrow and unhealthful quarters on the little island in the river have given place to these four compounds on the hill. With difficulty they could secure tracts for their use; now a large press prints all needed supplies. We now see hospitals, schools, a college and theological seminary, and, as a fitting crown to the whole, this beautiful church. Fifty years ago the foundations were laid; we now rejoice in the success achieved.

"But we constitute only one division of God's great army in China. While we have been struggling to advance the lines in our special field God has been sending other divisions to push forward the work from other positions. And now, instead of the feeble beginning of fifty years ago in only five cities of the empire, churches are established in all the eighteen provinces, over forty missionary societies are carrying on the work with about 2,000 missionaries, 3,000 native agents and 100,000 converts. Thousands of children are being educated in mission schools, several hundred thousand patients are annually treated in the hospitals and dispensaries, and many millions of pages of Scripture and Christian literature are printed each year and circulated among the people.

"As we look out from this standpoint our attention is first arrested by the wonderful *material progress* that

has been made. All this progress is part of God's agencies in carrying forward this work. Everything that aids in the development of the country is part of the equipment of the Church in its advance among the nations.

"It is reported that Li Hung Chang once rather impatiently asked, 'Why is it that all these valuable improvements come from the West?' The true answer is that Christianity quickens all the faculties of men, intellectual as well as spiritual, so in reality they become new creatures in Christ Jesus. And for this reason China, or any other nation, will make a fatal mistake in hoping to receive the advantages and power of Western civilization without first seeking that spiritual power of which all these things are the fruit. The Gospel is the root from which all true reform and prosperity grows. The telegraph, railways, factories and machinery may be welcomed as part of God's comprehensive plan establishing the kingdom of Christ in the world.

"These material conditions are to be welcomed not only for these reasons but also because of the increased facilities they give us in carrying on our work. It took the first missionaries five or six months to reach China; now the journey can be made in as many weeks. Bishop Foster was nearly a week in going from Tientsin to Peking; the distance can now be made in four hours. Formerly it required months to get word from New York in response to letters from the field; now a few hours may bring back the answer. Communication is now easy and rapid between our various fields in China. But, more than that, these advances in material progress bring China and the

great Christian world along side by side as neighbors.

"From this standpoint there appears another condition that is encouraging—that is, the *changed attitude* of the government and officials toward us and our work. It is not that all opposition has been withdrawn—for many officials still hinder us all they can—but the Church and its workers have been publicly acknowledged and their right to exist and make converts proclaimed by the emperor himself, and that protection must be given to our persons, property and converts. While we do not claim that the government is friendly, it has ceased to be openly hostile; and that is a very decided advance.

"But, more important than all, we behold this *great field* white already to the harvest. We find ourselves no longer confined to a few cities along the sea-coast, but the whole of the eighteen provinces are thrown wide open for carrying on Christian work. In the most distant portions of Yun-nan and Kuei-chau, far away on the borders of Tibet, may be found men and women testifying for Christ. Christian churches are being multiplied all over the empire, and every building erected is a silent witness of the permanency of our work and a pledge of final triumph.

"Progress has been made along all lines of work. Witness the educational work, with its day schools, boarding schools and colleges where the youth of the land may be fitted for responsible positions in the new China that already appears above the horizon. It is also a significant fact that in almost all the government schools of high grade that have been proposed they have been compelled to seek their chief teachers among the missionaries. I can only refer to the work of the

hospitals and dispensaries with their consecrated men and women who are giving such practical illustrations of Christianity; and the press, which has proved such a powerful agency in disseminating Christian truth and in molding public opinion. All these constitute the modern equipment of the evangelistic effort to bring the Gospel to the people, and which have been owned of God in accomplishing such glorious results.

"Thus, from the standpoint of accomplished results we see the whole empire being permeated with the truth and that a feeling of hopefulness and expectancy pervades both native and foreign workers, and that there is a manifest and prevailing conviction that we are on the eve of victory. From this standpoint *the country is ours*, and we should possess it in the name of our Master.

"The second standpoint from which we would make an outlook is that of *Faith*.

"The appeal to past results ought to convince the most skeptical of our success, achieved under seemingly overwhelming difficulties. But while visible results offer their own peculiar encouragement we receive our highest inspiration through faith in the *divinity*, faithfulness and promises of Jesus Christ, our great Leader. Our faith in him and the faithfulness of his promises; and although we had toiled here fifty years and had far less to show for it than we now have, our faith should sustain us in our future effort, for we not only live by faith, but we must work by faith. The Almighty hath decreed the salvation of the whole world through Jesus Christ, and his word cannot fail.

"From this standpoint of faith we see the yearly increasing power of the Christian Church. We see

some agencies and methods of the Gospel that have triumphed in all other lands established in China and advancing certain victory. Our faith sees the Gospel continuing its progress in China, as it has done in all other lands, until all idolatry is banished and the millions of the inhabitants become followers of the Lord Jesus. Confucianism, Buddhism and Taoism will give place to Christianity and China will rise to a controlling position in Asia and a wide influence among the nations of the world. The best lover of China and her most patriotic citizen is a believer in the Gospel of Christ.

"Our critics may say we are too sanguine; the pessimist may declare his doubt of the possible conversion of the Chinese; but our faith is in the unfailing promises of God and we are undisturbed. The whole mass of population is even now being learned by the hundred thousand Christians. But besides these converts there are at least an equal number of adherents who believe in Christianity, though they do not openly accept it, and many times that number who are constantly brought into touch with Christian teaching, sympathy and love through the hospitals and dispensaries, and there are many hundreds of thousands more who have some knowledge of Christian truth through the vast quantity of literature annually circulated.

"The hundred thousand Christians may seem small in comparison with the four hundred millions of China, but, filled with the Holy Spirit, each one becomes charged with a divine energy that neither numbers nor magnitude can resist.

"Hence faith sees not only the Church established in China, with its converts doubling every six or seven

years, but faith leaps over all barriers and expects great times of refreshing from the presence of the Lord, mighty outpourings of the Holy Spirit, when whole communities are awakened and brought to a saving knowledge of Christ.

"Faith declares that victory always waits on the soldiers of Zion and now calls for a great forward movement all over this great field. If the Church would but heed the call we would soon see such results as would astonish the world. And if we are faithful to the grand opportunities that past successes have opened before us, and if, with unflinching faith we face the difficulties still to be met, we shall yet hear a redeemed nation shout: 'Victory, victory, in the blood of the Lamb' while the watchmen on the walls of Zion cry: 'Behold, these from the land of Sinim.'"

Why cannot we join in this great forward movement? Why cannot we be planting a new mission in China to open the twentieth century with more faith and good works? "*Go,*" is the command.



ENTERING A VILLAGE IN HO NAN.

## CHAPTER V.

HOW SATAN TRIES TO KEEP CHRISTIANITY OUT  
OF HUNAN.

"If the world hate you, ye know that it hated me before it hated you."

"If they persecuted me, they will also persecute you."

"As thou hast sent me into the world, even so have I sent them into the world."

A Chinese is a man whose character seems to be made up of a mass of incongruities. For years one may pass along the way of life with him and count him one of the most peaceful beings in the world. He will dine with you, chat with you, and his social smiles will set about you like a season of calm weather. Surely he is a law abiding subject. He is genial. He brings you the perpetual sunshine of a radiant personality. No clouds lower over your daily communion with him. Be careful, however; for there may come a time when a cloud, only the size of a man's hand, will break forth in an intensity and wildness of fury like unto cyclones and typhoons, which carry death and destruction in their train. Then you see that "this same quiet Chinese is a perfect demon, a yelling infuriated brute, a monster of destruction, in a riot; rapine, arson and murder all rapidly succeed each other at such a time, the howling mob raving like wild beasts as they run wanton with life and property."

The enemies of the Christian religion in general and of foreign missions in particular spread abroad the

impressions that Christianity is being forced upon the Chinese and that these awful riots are a reaction against such arbitrary propagandism. This is a mistake. "The truth is simply this: that the western nations put in the treatise that Christianity is a religion that exhorts people to do good; the people of China, therefore, should have liberty to study and practice it if they wish." More than once, by treaty and by proclamation, has there been semblance of granting this reasonable liberty; but the painful experiences of the past forty years go to show that high officials and the *literati* are forcing the people with all the might of their despotism not to become Christians. "The missionaries are yearly maligned and persecuted in all the provinces and the followers of Christianity are always reviled and treated as traitors to their own country. An account of the persecutions of Christians and missionaries and the riots organized against them in all the provinces during the last forty years would form many volumes." The mandarins and gentry play upon the ignorance of the people for gain and office. They enrich themselves by a system of political plunder that can be found in no other country. They fear our science and civilization will overthrow their false power and position and put an end to their corrupt government and their profits. Our ability to rush along at the rate of sixty miles an hour is the result of a wonder-working magic; for the people, woefully ignorant of the commonest scientific facts which we teach our children in our homes, are ready to believe anything their superiors tell them. So these riots are brought about by a systematic and widespread circulation of most scandalous and libelous literature by Chinese

mandarins and gentry, in order to influence public opinion against Christians and foreigners generally ; and in the soil of such ignorance the seeds of persecution spring up and bear a heavy crop of bitter fruit. Foreigners can see millions of miles into the sky ; they can make an insect look as large as a horse ; they have medical men who can perform miracles on the human body ; they have wise men who can peer deep into the ground and discover precious metals ; they are great magicians ; and in mysterious works they require the black eyes of Chinese children or the eyes of dead Chinese. A dense credulous ignorance of the common facts of steam, of surgery, of medicine, of the telescope, of the microscope and of mining, is thus maddened into fury of an uncontrollable riot. Death then sports with life.

The proclamations by which the popular mind is thrown into a deep frenzy are usually filled with the vilest epithets against Christians, against missionaries and other foreigners, and against our blessed Lord Jesus Christ. This kind of language breathes a spirit that at once makes it evident what might happen to a foreign lady were she to fall into the arms of a shouting mob. There are cases on record where it would have been better for the women to have fallen into the jaws of a man-eating tiger. In comparison, the misfortune would have been tender mercy. Like the enemies of the early Christian Church, these antagonists of the Kingdom of God in China make the wildest and most wicked assertions in regard to the relations existing between the men and the women of the Christian Church and of the missionary body.

Concerning a booklet known as "*Death to the*

*Devil's Religion,"* a missionary once wrote to a foreign newspaper in Shanghai, "Of all Hunan publications, I do not know of one more violent, more abusive, more filthy, or more inflammatory than this. It is written in fluent mandarin. It finishes up with a song, which is committed to memory by the children of Hunan and sung in the streets. I felt inclined for a moment to give you a translation of this song. But it is impossible; it is too dirty and vile. You could not print it. I may, however, translate the words of exhortation with which the book closes: 'Let fathers and the old people teach the children to sing this song and thus accumulate merit and bliss. Let the little boys learn to sing this song and thus remove calamity and danger. Why fear because the demons are many? We are firmly resolved to exterminate them utterly. The magistrate knows perfectly well what is going on and does not utter a word or lift a finger.'

"In the Hunan publications, the worship of Jesus is represented as the worship of licentiousness. Our Lord is represented as a hog crucified and surrounded by male and female worshipers, some on their knees and some indulging in licentious merriment. The term, '*The Religion of the Lord of Heaven,*' is generally written, '*The Squeak of the Celestial Hog.*' Converts are also called sons and grandsons of the devils and the pig-goat-devils, that is, of foreigners."

We read of "The depraved devil Jesus;" and again that "married women, maidens and little children three years old, all hate the hog Jesus. When they call the pigs, they use the word Jesus; eating pork they call eating the flesh of Jesus; in transacting business at the butcher shops, they all use the expres-

sions, "selling Jesus," "buying Jesus." This is attacking the depraved religion to the utmost. Extracts like these might be multiplied. But enough.

Inflamed by literature of this kind and led on by ruffians, a Chinese mob is something that cannot be described. These riots are frequently carried on by tens of thousands of howling men and women. Among them you will find respectably dressed Chinamen and even soldiers whose business it is to quell such unlawful crowds.

A few years ago a strong missionary wrote, "It is true that the rioters have in several instances been punished, but they are not punished either according to the severity of Chinese or foreign laws and the instigators are generally set free and the high authors and disseminators of the inflammatory literature inciting the people to hatred, to riots and murder have never been punished to this day, altho constantly pointed out during the last five years."

Chou Han, a scholar holding high rank, one of the best known men in Hunan, the author of some of the most vile and inflammatory of the Hunan publications, was, however, deposed and degraded. Foreign pressure upon the government effected that.

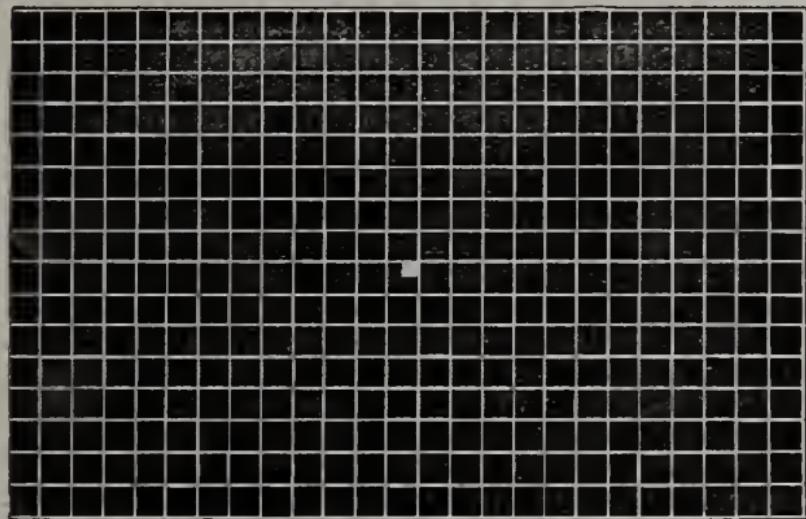
Dear friends, my heart bleeds for China. Jesus has claims upon me for these people. Jesus has claims upon all of us for these people. How will you and I respond to these claims? We cannot, we dare not, say, "Behold we knew it not." O, God, make us, keep us faithful to Thy work. May our consecration be commensurate with our knowledge of the needs of China. Lord Jesus, help us to obey this call.



A CHINESE GARDEN AND SUMMER HOUSE.

# CHINA'S MILLIONS.

China has been consecrated as a mission field, by the blood of many martyrs. The foundation has been laid with precious lives. Sowers have gone forth to sow, bearing precious seeds. Many have ceased their sowing. Who shall do the work of reaping, if this generation refuses to do it? Tremendous sacrifices have already been made, manifold persecutions endured, privations suffered, many heart-aches caused by the severance of home ties, and many lives willingly given for its redemption. Shall we allow all this to have been in vain, by not being willing to follow up the advantages and the foot-holds which have already been gained?



Each black square represents 1,000,000 Chinese souls in heathendom, 400,000,000 altogether. The white squares represent the Christians and the inquirers after "the way of life."

Let the unceasing battle cry of the church be "On to China!" "Christ for China and China for Christ." May the church move On and On and On with increasing power until "at the name of Jesus every knee will bow, and every tongue confess that Jesus Christ is LORD to the glory of God the Father.

# JUST ISSUED.

A New Pamphlet on the  
Reflex Influence of Missionary Effort.

By

REV. J. H. BOMBERGER, D. D.,

Author of "Preach the Gospel," "C. E. Plans and  
Principles," "Cardinal Points," etc.

---

Encouragement for the Discouraged,  
A Stimulant for the Worker,  
Convincement for the Indifferent.

---

The price has been placed very low to  
insure a large circulation.

May we have your co-operation in circu-  
lating it?

It has been called "Nails driven by a  
Master," "Excellent," "Helpful," etc., by min-  
isters and others who have read it.

Price, Single Copies, 5cts., Per Doz. Copies, 50 cts.

Send Orders to the 

## Woman's Journal,

ALLIANCE, OHIO.

# Our Hungarian Work.

---

## The Most Successful Work of the Church.

---

This valuable pamphlet contains a vast amount of information about our Hungarian Work.

It contains a scholarly and accurate historical sketch on "How Hungary Became Reformed," by Rev. F. Mayer.

Letters from our Hungarian Missionaries, short biographical sketches of their lives and an article by Mrs. Geo. F. Bareis.

Illustrated with HALF-TONE ENGRAVINGS of these Faithful Missionaries.

Price, 5 Cents.

Address \*

Woman's Journal,

ALLIANCE, O. I. O.

HISTORICAL SKETCH  
OF THE  
ORIGIN AND GROWTH  
OF THE  
WOMAN'S MISSIONARY  
SOCIETIES  
OF THE REFORMED CHURCH.

By MRS. E. S. YOCKEY.

---

Contains engravings of all the officers of the  
W. M. S. G. S. and the Synodical Presidents.

Much valuable historical information is given in  
a convenient form for future reference.

It also contains the Amended Constitution.

Each member of the Missionary Societies should  
have a copy of this valuable pamphlet.

**The Price for Single Copies, 5 cents.**

**One Dozen Copies, 50 cents.**

**These prices are net.**

**Address \***

**The Woman's Journal,**  
**ALLIANCE, OHIO.**

NED HAPDEN.

## THE RAVAGES OF INTEMPERANCE.

